

THE
CHARGE

OF THE
RIGHT REVEREND,
RICHARD,
LORD BISHOP

OF
St. DAVID's,

Delivered to the
CLERGY of his DIOCESE
IN HIS

Primary Visitation

Of the same in *August* and *September*, 1725.

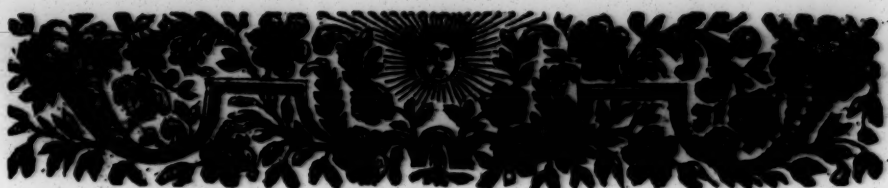
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THE
CHARGE

Of the RIGHT REVEREND,

RICHARD,

Lord Bishop of St. *DAVID's*

to his CLERGY.

My Reverend Brethren,



BEING brought hither
among you, in my pre-
sent Station, by the
good Providence of
GOD, to which I de-
sire to submit entirely;
and in a firm Trust
and Confidence that He that advanced
me to the Sphere I am in, will direct

and assist me in promoting His Glory, and doing some Degree of Good to the Church and Diocese committed to me, I willingly take this Opportunity of *stirring up the Gift of GOD that is in us*, and shall at this time endeavour to excite both You and my self to perform the respective Duties that are incumbent on us, as we are Clergymen, with greater Vigour and Exactness. And I flatter myself, that though I am not a Native of this Country, I shall not be so unacceptable as to be considered as a mere Stranger to you, since I have long been your Neighbour at *Hereford*, your Countryman in effect in the Church of *Landaff*, and thence have taken a Step a little farther to this Place. And as I have been thus gradually disabused of the Prejudices some others that have lived more remotely from you have laboured under, so I beg you will receive with that generous, kind, and hospitable Temper I have long observed, and indeed have experienced among you, the following

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ing Advices and Directions that I shall now offer to your serious Consideration.

THE *First* Thing I shall recommend to you, is, the right Performance of the Publick Offices of Devotion appointed by the Church.

As it is a great Advantage to Divine Service to have it regulated by fixed and stated Forms, composed with due Deliberation, and suited to all Publick Occasions; and as all Indecencies in our Approaches to the Divine MAJESTY are hereby prevented; so does the Efficacy and Influence of the best and most rational Forms on the Minds of Men very much depend on the just and proper Use of them by those that administer in Sacred Things, and offer up to GOD the Prayers of their respective Congregations. It is necessarily to be presupposed on this Occasion, that the established Forms are used Entire and without Mutilation by those that officiate:

ciate : Since otherwise, I mean, by omitting at pleasure any Parts of what is prescribed, the Design of the Church is not only defeated, and the Congregation robbed of some Share of their Devotion, but it is an high Breach of Trust in those that have very solemnly Subscribed to the Use of the *Whole Liturgy*. And indeed such a Practice carries great Scandal along with it, as proceeding either from gross Negligence and Laziness, or a secret Disaffection to what is prescribed by Lawful Authority. It being therefore taken for granted, that the several entire Forms of *Common-Prayer* are used agreeably to the original Intention of the Church, the best and most useful Manner of Performing Divine Service in Publick, is what falls under our more immediate View. Now this is reducible to Two things ; the one, a clear and distinct Pronunciation of the several Offices ; and the other, a serious and affecting Manner of pronouncing them. As to the former, every

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ry one indeed has not an happy and graceful Way of Speaking, with a just Emphasis, due Pauses, and proper Cadencies of Voice; but every one that takes any Care to form his Voice, may avoid an hasty and precipitate Manner of Speaking, and may no doubt learn to read the Publick Offices somewhat slowly and deliberately. It is certain in Fact, that all Hurry in Addressing GOD is highly indecent, and sinks both the Dignity of the Forms that are treated so ill, and all true Devotion of the People that use them: It puts some Contempt upon the most edifying Offices of Devotion, and indeed upon the Minister himself that so abuses them; but above all, is inconsistent with that profound Reverence that becomes us in all our Applications to the *High and Lofty One who inhabits Eternity*. And consequently, it is not improper to observe, that a Multiplicity of Cures, which (it is apprehended) is sometimes the Occasion of

too much Hurry and Precipitation in performing Divine Service, ought to be cautiously guarded against by those that desire in good Earnest to promote the Honour of GOD, and the Edification and Devotion of those that are committed to their Care. And as to the latter Consideration, namely, a serious and affecting Manner of pronouncing the Publick Offices, the Experience of all that use it is the most persuasive Argument to induce others to labour after it: Since nothing can be more suitable to the Nature of Prayers and Thanksgivings offered up to GOD than a composed Recollection of Thought, that is best expressed by a sedate and solemn, and yet a lively and emphatical, Way of Speaking; nothing can more inflame the Devotion of our own People, or more effectually expose the Weakness of those Objections of others that are only founded in the cold and unaffected Manner of some in performing the publick Offices, and by no means in those Offices themselves.

THE *Second* Thing that requires your Consideration at this time, is, the Study of the Holy Scriptures. As Clergymen are professedly Interpreters of them, and particularly of the *New Testament*, it is absolutely necessary in the Nature of the thing, that they themselves should Study them with great Care and Diligence, and be long conversant in them, before they can pretend to Explain them to others. And I heartily wish there were not too good Reason for insisting on it, that the Younger sort of Clergymen should Study the Scriptures with greater Application than in Fact they generally do. They ought certainly to recollect a little more sedately, that all Sermons are, or ought to be, nothing else but Expositions of the Word of GOD, and Reinforcements of the Doctrines and Precepts delivered in it; and that they ought to derive and form their own Schemes of Christian Faith and Morality, in order to

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inculcate them on their People, and make them good Christians, not from Modern Compilers of Divinity divided into different Parties, but from the revealed Will of G O D, as the Fountain and Standard of all their Notions and Doctrines. And indeed Sermons in ancient times, and more especially in the *Greek Church*, were nothing else but Explications of large Passages of Scripture, with a Moral Exhortation towards the Conclusion of them. But if a Theological or Moral Discourse on a single Text of Scripture does now constitute a Sermon, agreeably to the modern Fashion and Practice; it is certain that every such Text ought thoroughly to be understood and explained: and in order to be so, should be critically Examined, not only in it self, but as compared with what goes before and after it, with the principal Occasion, the main Scope, and entire Argument of the Sacred writer, as well as with Parallel passages of Scripture that may contribute to the Illustration
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of it. For scarce a single Text, in far the greater part of the Book of GOD, can be truly understood, without a due Reference had to all those that are placed round about it. And therefore the Practice of those that Occasionally Consult some Commentator to clear up the Difficulties of a single Text, without a just Regard had to the whole Context and particular Occasion of writing, is to be Condemned as a trifling and lazy method, that will constantly Misguide those that use it, and never instruct them in the true Sense of the Word of GOD. And indeed a great Variety of Errours has arose from considering Texts of Scripture as independent of one another, and thence forming Notions that never fell under the View of the Inspired Writers. For mistaken Men have sometimes interpreted Scripture in such a manner, as if they had imagined that the Writers of it had not used a strict way of Reasoning in their Compositions, or had practised a sort of pious Rhapsody, without

proper Connexion and Justness of Argument : Which is a Supposition that is highly unworthy of the Dignity of the Sacred Writers. To this Critical Examination and Collation of Scripture ought to be added, as very subservient to it, a competent Knowledge of the Idioms of the Languages it was wrote in, of the Jewish and Christian Antiquities, of the Eastern Customs that differ so widely from those we find in these Western Parts of the World, and of the general Sense of the Primitive Church of CHRIST. And particularly the concurrent Sense of Christian Antiquity must be confessed by all good Judges to be of the greatest Weight and Authority in the Determination of the most important Questions in Divinity, relating to the Canon of Scripture it self, the Episcopal Government of the Church, the stated Day for the solemn Worship of GOD, and indeed to the most Fundamental Articles of the Christian Faith, and more especially those into which we have been
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all Baptized, the Doctrines of the true and proper Divinity of the SON of GOD, and of the whole Blessed TRINITY. Articles, which though founded on Scripture, and confirmed by the Sense of the Primitive Church, have been lately Opposed with great Warmth among us; but which have Triumphed, as they antiently did, over the Adversaries of the Catholick Faith, by the united force of Scripture and Antiquity: and in Vindication of which by those Weapons, as it were by a Providential Preparation for the late Decisive Struggle, no one has appeared with greater Honour and Applause, than my most worthy Predecessor, Bishop *Bull*, of immortal Memory.

BUT to return from this small Excursion to the professed Study of the Holy Scriptures; as Modern Commentators have been shewn before to be Abused by those that only Consult them Occasionally, so when those that
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excell among them are diligently and throughout perused, and that too in concurrence with the forementioned Methods, are they of great Use and Benefit to all that are duely qualified for them. Those that most deserve to be studied among them, are *Grotius*, *Hammond*, *Lightfoot*, and *Whitby*; on whom therefore it is not improper to make a few Remarks, and assign them their distinguishing Characters. As *Grotius* excelled in all parts of Critical Learning, so has he in particular given great Light to the Scriptures by Parallel passages of Heathen Morality, and by his superiour Skill in Heathen Antiquity. But it must be confessed he would have been a more *burning and shining Light*, if the Prejudices of the Reconciler had not sometimes given a wrong Bias to the good Sense and Learning of the Interpreter. *Hammond*, though he chiefly Copied after *Grotius*, has no doubt very well explained many Passages of Scripture, and especially from the Christian Lexicographers.

Lexicographers. *Lightfoot* has cleared up several Difficulties in the Sacred writers by his profound Researches into the Jewish Learning, and that both Rabbinical and Talmudical. Dr. *Whitby* has built upon all the foregoing Criticks, and Corrected them in some respects, and particularly has improved them by Explaining more copiously those Texts of Scripture that have Relation to several Controversies among Christians, and on which the greatest Stress is usually laid in the management of them by the Contending Parties. And were it not that that Author has suffered some Diminution in his Character by the Inconstancy of his Temper and the too frequent Changes of his Opinions, and especially by his favouring *Arianism* in his Old Age and his later Writings, (which as a Controvertist as well as a Commentator he had strenuously Opposed before) he had deserved the Applause of all that love the Study of the Holy Writers. But I forbear

bear to aggravate the Errours of a Person that is so far advanced in Years, and the Infirmities that attend them. To these I might add the two *Capelle's*, and *Bochart*, and *Pocock*, together with some Others that are to be found in the *Critici Sacri*, who must ever be considered as First-rate Expositors of some Parts of Holy Scripture. But I cannot omit taking Notice, that the *London-Criticks* and Bishop *Walton's Polyglot-Bible* are the noblest Collections of Scripture-Knowledge, both for the Original Texts, Translations, and Commentaries, that this last Age, or indeed any other, has produced. Neither does the *Synopsis* of those and many other Criticks by *Pool* deserve the Contempt some have thrown out upon it, as being a Valuable and Useful Performance. And on this Occasion I cannot in Justice forget to mention with Honour, and recommend to your Study, the Labours of two late Excellent Persons, now with GOD, Dr. *Mill* and Dr. *Grabe*; the one the Result of

of Thirty Years severe Study of the *New Testament*, and the other the Publication and Improvement of the *Septuagint-Translation* of the *Old* one from the most antient *Alexandrian* Manuscript. To which if the intended *Critical Appendix* had been added by a longer Life, no doubt it would have rendered that celebrated Version as perfect as the nature of the thing does now admit of. Neither can I think it improper to observe upon this Hint of those Learned Performances, that no mischievous Consequences are to be apprehended (as has been done by some Injudicious Persons) from the *various Readings* of the *Old* or *New Testament*. Which tho' they are very numerous (as without a perpetual repetition of Miracles they must unavoidably have been in a Course of so many Ages) are, as to far the greater Part of them, and with regard to the *New Testament* all of them, excepting a very few; they are, I say, of little Consequence and Importance. And indeed

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they establish the Authority of the Sacred Books rather than diminish or sink it ; since after so many Ages those Books are transmitted to us so uncorrupt in the main, and so free from material Alterations, as by a Collation of the most antient Manuscripts they are now proved to be, to the Confusion of the Unbelievers, and the greater Satisfaction and Assurance of all Equitable, Knowing, and Faithful Persons.

BUT I cannot Conclude this Head of Discourse without Observing, that the Study of the Holy Scriptures ought not to be merely Critical, but should be carried on with a particular View not only of explaining the Christian Faith, but of infusing into our Selves and Others all the Precepts of a Good and Holy Life, as founded upon Christian Principles. I say, *as founded upon Christian Principles*; since though the main Precepts of Morality may be established antecedently to Divine Revelation,

velation, as flowing from the Laws of Nature, yet are they raised to higher Degrees of Perfection, made more effectual for Reforming Mankind, and have a more visible Authority stamped upon them, as they are revived and re-inforced by our Blessed LORD, and incorporated with the great Mysterious Work of our Redemption by Him.

THE Third thing that deserves to be Considered at this time, is, what is the most Useful and Edifying sort of Preaching.

THE Connection between this and the preceding Head is so very plain and natural, and I have dwelt so long on the Study of the Scriptures, that I shall reduce what is to be said on this Occasion into a narrower Compass; namely, on the *Matter*, and the *Style* of Sermons, together with the *Manner* of Delivering them. As to the Matter

of them, nothing can be clearer than that (according to what has been already intimated) it should be chiefly, if not entirely, Scriptural; I mean, not only Conformable to the Word of G O D, but principally should be Explanatory of it. For what is it that Clergymen are obliged to Preach to their respective Congregations, but the Doctrines of the Christian Faith, and the Precepts of Christian Morality? And whence are these to be derived but from the Holy Scriptures? That therefore is the most instructive sort of Preaching, which most clearly explains, and most effectually recommends to the People, matters of Faith and Practice as laid down in the Word of G O D. This too must be suited to the Capacities of the People that chiefly compose the Audience. There must be no Overshooting of them by fine Speculations, or too close and elaborate Reasonings; since these are things that are lost upon
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the bulk of our Congregations, and indeed can only delude their Imaginations, without affecting their Hearts and Consciences. The Doctrinal part then of Sermons must be sound and scriptural; and the Practical part of them plain, useful, and Pathetical, founded likewise upon Scripture, which of it self is able *to make us wise unto Salvation*; abounding with more Quotations of *St. Paul* and the other Apostles than of *Seneca* and the rest of the Heathen Moralists; and formed more upon the Model of the Precepts of JESUS CHRIST, that penetrate into and reform the Mind, than in Imitation of the Writers of Moral Essays, that only give a Superficial pleasure to the Fancy, without any real Instruction of the Understanding or influencing the Will and Affections. For we must not *Preach our selves, but Christ Jesus our Lord*; and like him too address our selves Occasionally to our Auditors, and inculcate

cate upon them such Doctrines and Precepts as they *are able to bear*.

AND on the very same Account the *Style* of Sermons ought to be plain and scriptural. Plain, because otherwise it would be less intelligible; and if too much polished, would only amuse those that are accustomed to another sort of Dialect. And it ought likewise to be Scriptural, because the Matter of Sermons is to be taken from Scripture; they being intended (as I have shewn) to be Expositions of Scripture. And consequently, there can be no greater Ornaments of Sermons than Passages of Scripture pertinently cited and properly applied; nor any Language of Sermons more beautiful than that of Scripture, because most just and suitable; nor indeed is any better understood by the People, as being most familiar to them among Us and in all Protestant Countries.

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As to the *Manner* of Delivering Sermons, it certainly ought to be grave and serious, agreeably to the importance of the Subject, and the Character of the Embassadors of Heaven and Ministers of the Most High GOD. It ought indeed to be animated with a becoming warmth, and some degree of life and spirit, that it may make the deeper impression on the Minds of the Hearers; who too often want to be Rouzed and Awakened to a just Sense of things of a Spiritual nature. But nothing that is light and airy and Theatrical ought to be Acted in the Pulpit. Since such a *Manner* is not only unworthy of the Majesty of that place, but in fact only diverts, and not inwardly affects and improves the Audience; and indeed it is highly disagreeable to the genius of so grave and thoughtful a People as that of this Kingdom.

IN one word, as no Clergyman of tolerable Parts and Learning, that has thoroughly Studied the Scriptures and formed from them a Scheme of Christian Faith and Morality, and likewise has habituated himself to Composition, can easily be deficient in the Art of Preaching; so the best Pattern that can be placed before us for Compleating a Preacher, and which indeed includes all the Precepts of that Art, is that of the incomparable Arch-Bishop *Tillotson*: in whose Discourses of this kind appears such a Treasure of Scriptural Knowledge or true Skill in explaining any proposed Text of Scripture, such instructive and sound Morality, such unaffected Piety, such Strength and Perspicuity of Reason, set off with a natural, easy, but manly Style, that perhaps he is the most perfect Model of a Modern Preacher that can be proposed to our imitation.

THE Fourth Duty of a Clergyman is that of a good and holy Life.

THIS is what indeed his particular Profession demands of him : and so likewise does the World, both good and bad. For even the looser part of it that indulge themselves in the Use of too great Liberties expect from him the practice of Exemplary Virtue and Piety. And no sort of Men treat an immoral Clergyman with greater Contempt and Scorn, than the most Vitious and abandoned Persons. If then We in earnest desire to have the Profession of a Clergyman honoured by the World, We must reverence and honour it first our Selves, by the Sanctity of our lives, and a serious Application to the Duties of the Pastoral function. We Complain indeed, and very often too justly, of an unkind reception and ill treatment in the World ; but as bad as the World is, there are few Clergymen that are eminent for
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the Stricthness of their Lives, and Diligence in their Profession, that fall under Contempt. For the good and holy life of a Clergyman carries an irresistible force along with it, and makes a deeper impression on the minds of men, than all the Wit, and Eloquence, and Learning in the world. Indeed it illustrates, explains, and confirms all his Sermons and Exhortations. It shews visibly that Virtue and Religion are real and Practicable things, and not mere Speculation. The meanest Capacities are easily apprized, that men are Convinced of the truth of their own Doctrine, by the influence it has on their own lives. And when men are Convinced that their Ministers Practice themselves what they recommend to Others, they cannot but believe them to be really engaged in promoting their Happiness both here and hereafter, and therefore cannot but love and honour them.

IT is indeed an incredible Advantage of the Profession of a Clergyman, that agreeably to his Pastoral Duty, he is strictly obliged to Study with great Application, and make that the peculiar Business of his life, which is, or ought to be, the common employment of Mankind; and that, without those impediments and interruptions to which the greatest part of the world is subject: namely, that he is solemnly engaged to advance the honour and service of GOD, to learn his Will, to declare and explain it to those under his immediate care, and to instruct them in the way that leads to everlasting Happiness. And whoever conscientiously reflects, that his particular Function demands his most sincere endeavours to Reform and Conduct to Heaven some of those immortal Souls, for the Salvation of which a Person of no less Dignity than the Son of GOD came down from thence, and shed his precious Blood upon the Cross,

and that he has tied himself to the Performance of his Duty by the most sacred Vows ; such a Person, I say, cannot grossly neglect his Pastoral Office, if he has any Bowels of Humanity left, or is animated with the least share of the true Spirit of his holy Vocation. Such a Person will not easily be prevailed with by any Secular Advantage to take upon himself the Care of Souls, in order to desert and abandon them the very first Opportunity, to return to his Farm or his Merchandize as soon as is possible, and to *leave his few Sheep in the Wilderness, and see the Battle*, that is, to be a Spectator of the Contests of the World in acquiring Riches and Greatness.

INDEED if it were only for the sake of a Clergyman's own Ease and Quiet, abstracted from all other Considerations, he ought to be sincerely good and religious. For if we reflect upon him as performing Offices of Devotion for
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which he has no Relish, as inculcating Virtue and Piety upon Others whilst he allows Himself unjustifiable Liberties, and as Reproving Others whilst he is inwardly reprov'd Himself; how uneasy and unnatural a State of life is this, in which he is such a Contradiction to his Own Profession? And how dishonourable even in his own Judgment, as well as that of Others, must be such an abject Deserter of the cause of GOD and Religion, of which he has taken upon him to be a Champion? And when we add to this the Melancholy thought of contributing to the Ruin and Misery of his Flock by the bad Example of their Pastor, what can be more Dreadful than the Consideration that though they both *fall into the Ditch*, he himself must inevitably sink the deepest in Eternal Perdition.

BUT nothing can be more Happy than the Reverse of this Dismal Scene. A good and faithful Minister of JESUS
CHRIST

CHRIST is engaged in a Course of life that is as agreeable to his temper of mind and the leading Principles of his life, as to his Profession. As he has formed great and just thoughts of GOD, and suitably to them has the profoundest Reverence for him ; so it is his peculiar felicity, as well as honour, to promote the Glory of the Supream Being, to discover his Excellencies, and make known his Will to the World. The generous Pleasure of doing good to Others attends all his Undertakings. He is highly gratified with the many Opportunities his Profession gives him of supporting the declining Interests of Virtue, and especially among those committed to his Care ; and cannot but be firmly persuaded that he Doubles his Own Joy, and makes his own Crown more bright and glorious, by being the Instrument of Providence in conferring an Happy Immortality upon Others, by his Own Example as well as his Precepts. And most *Blessed* certainly is *that* *Servant* who

who thus knows how to put a just Value upon those that were *Purchased by the Blood of God*, who so takes heed to himself and his *Doctrine*, that he both saves himself and them that hear him, and whom his Lord when he cometh shall find so doing !

Fifthly, I cannot Omit taking Notice to You, that *Prudence* in the discharge of the Pastoral Function is necessary in order to give Success to good and Faithful Ministers. For Prudence is nothing else but the Art of managing affairs to the best Advantage, and using the most proper Means on any Occasion for obtaining the End proposed. Now this Art in the Conduct of a Clergyman must either regard those under his immediate care, or those *that are without*, that is, are not of the Established Church. With reference to his Parishioners of our Communion, a readiness shewn on all Occasions to promote their Welfare, proper Applications to them in friendly Visits

Visits, some Patience and Condescension
 to the Weakness and Ignorance of *those*
of low estate, a little Generosity when
 suitable to Circumstances, (though in-
 deed this is not commonly wanting in
 men of a liberal Education) together
 with Courteousness and Civility; these,
 I say, have all their due Weight and
 influence. And as for *those without*,
 they ought to be treated too with a
 respectful and affable behaviour, in or-
 der to win them over to our Commu-
 nion; and suitable Arguments are to
 be Dropt Occasionally, to Undeceive
 them. No envious disposition or ill-will
 ought to be shewn to the legal Toleran-
 tion of them, nor any love of Other
 Methods intimated that are too apt to
 create Prejudices and raise a Clamour
 of Persecution. And perhaps a little gen-
 tle and easy Conversation, and particu-
 larly in the present Union of *Political*
 Interests, may reduce those into the
 bosom of the Church, whom Severity
 would

would keep at too great a Distance, if not frighten from it for ever.

AND among other Instances of Prudence in a Parochial Minister, it is surely very proper to mention one that is very much neglected, and yet would, when put in execution, be highly serviceable to the whole Sacred Order. It is this. More Care than usual ought to be taken not only (out of regard to private Interest) to learn and defend the just Rights of every Minister, in opposition to all Incroachments and pretended *Modus's*; but likewise to Collect all Papers of Antiquity, and particularly those that relate to their own Parishes, and may any way contribute to Clear up the Rights thereof; and to order as effectually as is possible that an account of every Minister's just Claims and Dues, together with the Authorities that support them, and the remains of Antiquity that illustrate, and sometimes establish them, be transmitted faithfully to

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each

each Successor in their respective Cures. This is a piece of Prudence that would be extreamly advantageous to the Interests of the Ecclesiastical Body in general, of which every Minister is a Trustee as well as a Member. And indeed till this Method be practiced more Universally, every Successor in a Parochial Cure is unavoidably in a State of Ignorance for several Years, and liable to be imposed on by those that are ready to make use of so inviting an Opportunity; who, though very ignorant in other respects, are often very knowing in those affairs, within the narrow limits of their own Parish, to which they have been Bred and have confined their thoughts. Affairs, in which Clergymen have been little instructed, and therefore come into an Active state of life raw and unskilful in Secular Business, and that more especially from the Retirements of the University. And if the Impositions upon almost every Clergyman during the first Years of his Incumbency on a Parochial

rochial Cure were duely computed, the benefit of the method now recommended would appear in a much clearer light.

AND to take one step farther, with regard to the Publick, under this article of Prudence, as well as that of Duty, ought to be comprehended the Performance of a true and legal Obedience to the Present Government. For how shocking a notion must the discerning part of the world entertain of those that Preach the strictest Obedience to Others, but decline the practice of it Themselves to the Higher Powers, placed over them by Divine Providence and the Laws and Constitution of their Country; that take Oaths to the established Government, and particularly the most Solemn one of Abjuration, and yet can forget them so far as in a short time after to talk, if not act, against it? If the most Prudent thing a Clergyman can aim at, is to endeavour to have the world persuaded

of the Sincerity of his Virtue and the reality of his Piety, those of that Order visibly defeat their own Pretensions, that shew the small sense they have of the Sacredness of an Oath. And if the injury done to their Own Reputation and that of their Order, and the Obligation of the Oaths they have taken, cannot awaken such Persons, I fear no other Arguments of Duty can rouse and engage them to use a more becoming behaviour to their lawful Superiours. *But, Brethren, I hope better things of You, and things that accompany Salvation, though I thus speak;* and that upon all proper occasions you will imitate the glorious Example of Your Ancestors, in opposing the designs of those that so industriously labour to Restore Popery, with the same firmness as they did the Pretensions of *Austin* the Monk, so many Ages ago, in favour of the Usurpations of *Rome*.

Lastly, I cannot Conclude this Discourse without adding a word or two
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of the absolute necessity of Caution in Clergymens putting their hands to *Testimonials*, recommendatory of Candidates for Holy Orders ; of whose Qualifications in point of sound Faith and Morality the Bishop, in every Diocese, must often be otherwise ignorant. This is therefore to be considered as a great Trust in the Clergy, which if they betray, they in consequence of it betray the Bishop himself into conferring Orders on Unworthy persons. I heartily Wish there were no Occasion for interposing this Caution. But I think it proper to Declare, once for all, that if I experimentally find any Clergyman sign Unjustifiable Testimonials, in recommendation of any Unqualified person to Holy Orders, I not only will not be imposed on a Second time by such a Clergyman, but shall Distinguish him from his Brethren, not merely as a person of too extravagant a Complaisance, but as one that is careless of his own Reputation and Duty as well as of the Honour and

and Good of the Church, and therefore as one that can never expect any favour or countenance from Me.

To Conclude the Whole, as I sincerely lament and Compassionate the reduced and pressing Circumstances of too many of the Clergy in this Diocese, so I hope the Bounty of the Crown established by Law, together with the generosity of several worthy Persons in giving up Improvements and augmenting the smaller Benefices, will gradually relieve many of those that suffer. And if I have any way Contributed to the Alleviation of any of their Misfortunes by refusing to Accept *Mortuaries*, I am very well pleased and satisfied with the Consciousness of doing so.

AND as for the more liberal Rewards of the Church, with the Distribution of which I am entrusted in this Diocese, they shall most assuredly be disposed of
to

to those that most eminently distinguish themselves by Useful Learning and solid Virtue and Piety, by such a real love of the Publick Interest of their Country as is demonstrated by an hearty Zeal for the Present Government, and by a Conscientious Discharge of their Pastoral Obligations.

F I N I S.





BOOKS Written by RICHARD
SMALBROKE, D. D. now Lord
Bishop of St. David's, Printed for and
Sold by John Wyat, at the Rose in
St. Paul's Church-Yard.

- I.  HE Doctrine of an Universal Judgment asserted; A Sermon Preached before the University of Oxford, June 9. 1706. In which the Principles of Mr. Dodwell's Discourse concerning the Mortality of the Soul, are considered.
- II. Reflections on the Conduct of Mr. Whiston, in his Revival of the Arian Heresy.
- III. The new Arian reproved: Or, A Vindication of some Reflections on the Conduct of Mr. Whiston, &c.
- IV. The pretended Authority of the Clementine Constitutions confuted by their Inconsistency with the inspired Writings of the Old and New Testament, in Answer to Mr. Whiston.
- V. Of true Christian and English Courage, an Assize Sermon at Hereford Cathedral, Aug. 14. 1715.
- VI. God's Praise perfected out of the Mouths of Infants, a Sermon preached at Hereford, Jan. 4. 1714-15. on Occasion of the new Charity-School there.
- VII. Idolatry charged on Arianism; Two Sermons preached at Hereford Cathedral in December 1719.
- VIII. The Reverence due to the House of God; A Sermon preached at Landaff Cathedral, July 2. 1721. With a Preface in Vindication of the Chapter of Landaff.
- IX. An Enquiry into the Authority of the Primitive Complutensian Edition of the New Testament, in order to decide the Dispute about 1 John v. 7. in a Letter to Mr. Archdeacon Bently.
- X. Our Obligations to promote the Publick Interest. A Sermon Preached at the Cathedral of St. David's, July 26. 1724.

